

/28 cont'd/

386 designs are completed the cloth is dyed. This is a very difficult
286 craft; if it is not skillfully done, the wax design may be broken.
Thus skill and concentration are the two requirements of this craft.
After the dyeing is completed, they wash the cloth with clean water,
and after this set it out in a sun-drenched open area to dry, in order
to remove the wax. When the wax is completely cleaned away, the
process is completed." (See the Chinese translation of Miao Tsu
Tiao-ch'a Pao-kao /Report on an Investigation of the Miao People/,
p. 267.)

285 Miao women still use bags made of hemp fiber. When they
432 go out, they carry them on their backs; all their miscellaneous
445 possessions are packed in them. They resemble the Cantonese
women who carry babies on their backs.

7. Trade

437 Because their productivity is slight and their products are very
438 similar, there is almost no trade, not even barter, among the Miao
themselves. Though they carry on some trade with the Li, their
439 commercial relations have not gone beyond the barter stage, such
as the exchange of bamboo products for rice mentioned above.
Truly complex trade is only carried on with the Chinese, and it is
only a start. This is of several types. First, there are the Chinese
peddlers who bring goods to sell in the Miao villages and, at the
same time, buy the local products from the Miao. Second, the
[443] Miao occasionally /29/ go to the Li markets to do business with the
Chinese merchants. In the capital of Pao-t'ing district and in the
Wen-hua market of Ta-ch'i under the jurisdiction of the district,
one frequently sees traces of the Miao people of the vicinity. Third,
they go to more distant Chinese markets to buy and sell. But this
is done at no set times; only when they lack some necessity do
they go. The Miao live deep in the mountains; these Chinese
markets are all equally distant. A few are several tens of li away
but many are a hundred li away. Since the Miao all live a simple
life in which few things are really needed, the occasions when they
come out to a Chinese market to trade are rare, once or twice a
month at the most.

124 /128 cont'd/

443 business sense he had now accumulated a considerable amount of
377 property. At Mr. Li's invitation, we went with him to Wen-hua
market. This trading center was built only a few years ago, and now
it had two streets and several ten's of thatched houses. The traders
mostly were natives of the three districts of Wan-ning, Ling-shui,
[346] and Lo-hui. The place appeared deserted. In the middle of the
trading center was an elementary school, but as it was now winter
vacation, we did not have a chance to inspect it.

437 Just then a Miao arrived at the trading center, bringing rice for
barter. We bartered two package of tobacco, a tin tablespoon, and
some needles for three sheng of rice (24 liang in a pint). Actually,
when we began our reckoning, the value of his goods was greater than
that of ours, but he was completely satisfied /129/ for he apparent-
ly thought that he had gotten a good bargain. This also brings to
light the condition of disparity in value, under which the bartering
trade has been carried on between Chinese merchants and the Li and
the Miao people.

796 At ten o'clock that evening, just as we were ready to go to bed,
we suddenly heard the sound of gongs and drums approaching. On in-
quiring of the workmen of the Wang family, we learned that in the
755 neighboring village the family of a sick man was putting on a t'iao
796 niang /"leaping women"/ service. This was something we did not
want to miss, so we went in the dark to watch it. We did not know
how far away it was, and all we could do was to go in the direction
from which the sound of gongs and drums was coming. On the way
we woke up the dogs in the village, and the sounds of barking began
everywhere. When we reached the gates of the village, we saw

[201] under the moonlight a cordon of leaves at the entrance, which,
according to Li custom, is a sign forbidding outsiders from entering
the village. But since we had come such a long distance, we pre-
tended not to see it and went ahead. When we reached the sick man's
home, the t'iao niang had just begun. The three or four niang p'o
/"old women"/ were all males. In the house hung five bronze gongs
and a large drum, and with the disorderly striking of the former and
thumping of the latter, a great confusion of noise was created. The

/66 cont. /

245 prevent the seedlings from withering. According to the Miao the tea plant is very sturdy and can resist the cold. It blooms in the ninth and tenth months, the flowers being white in color, and fading in the eleventh month. After the second and third months, "blisters /p'ao/" form, which can be picked and eaten. [262] They taste sweet and sour, and are often sold by the Miao [443] women at the market place. During the seventh and eighth [439] months the fruits ripen, and after being picked they are dried in the sun for three or four days. They split open themselves, [258] disgorging two or four seeds. The seeds also must be dried in the sun in order to make them dry and crisp, so that they will not get wormy and to insure a lot of oil when expressed.

258 Tung and tea seeds both yield oil. The Miao sell these [439] seeds to the Chinese oil stores, few Miao people expressing the oil themselves. The few who do express tea oil still use a local method. The sun-dried tea seeds are pounded into bits in a [412] mortar. Then they are dry-fried in a pan. Then water is added and brought to a boil. As bubbles of oil float on the surface of the boiling water, they are scooped out with an iron ladle and [415] placed in a bowl. The bubbles of oil are heated again to make the water evaporate, and the residue is tea oil. The residual paste of the tung or tea seeds after the oil has been expressed is called tung paste or tea paste respectively. The tung paste [241] can be used as fertilizer. The tea paste can be used as soap [388] for laundry and also can be ground into powder to be thrown [226] into the river to cause fish to suffocate so that they can be caught easily.

314 Wild indigo plants grow abundantly everywhere in the Miao [249] area. Although the Miao know how to cultivate indigo plants, they also gather wild indigo for dyeing. Wild indigo plants are one to two kung ch'ih in height. A big one has a stalk as thick as a man's thumb, a lone plant without any side branches, reaching toward the sky. The leaves are small and oval in shape, and contain a great deal of indigo. Every year in the eighth and ninth months when the weather is still warm and before the frost comes, the indigo leaves are at their most luxuriant. The Miao go out in numbers to pick wild indigo leaves.

249 /67 cont. /

249 and harvested. After harvest the canes are tied up, 50 to a bundle,
251 and stored in earth pits about one kung ch'ih deep. The pits
are first lined with cane leaves, on which the sugar cane are
laid in rows. More leaves are laid on top and then covered
with dirt. Ventilation tubes are stuck in to ensure a free flow
of air in order to prevent decay. On market day, the canes
are carried to market for sale.

249 The Miao area also produces native tobacco. Beginning
[343] with the tenth and eleventh months the Miao nurse tobacco
seedlings. Above the seed bed a thatched shelter with a slant-
ing roof is erected to protect the seedlings from frost and snow.
After they sprout they are watered and fertilized with ashes,
manure, or tung paste. Transplanting takes place in the follow-
ing spring in the third and fourth months. Fields for tobacco
cultivation have to be plowed very early to reduce insect pests,
[825] according to the Miao. The insect called t'u ch'a erh only eats
tobacco plant roots. Tobacco seedlings are transplanted in
rows, by first crushing the earth into powder by hand, then
burying the roots of the seedling in the earth and pressing the
earth tight around the plant. If the earth is dry, then it should
be watered at the root and the stem. After three or five days
some mild fertilizer may be applied. Insect pests are the worst
enemy of tobacco. Besides the t'u ch'a erh, which eats the
[825] roots, green hoppers eat the leaves. So, in tobacco growing
a great deal of labor is spent in catching insects, which has to
be done in the early morning, for later the t'u ch'a erh dig
through the earth and it is difficult to find them. The tobacco
plant is never allowed to grow too high, and has to be clipped
from time to time to ensure the growth of more full and firm
leaves. During harvest time the tobacco leaves are cut down
leaf by leaf, /Illustration 36 on p. 68/ /69/ and stacked up for
one or two nights. Then they are tied up with straw ropes and
hung up to dry in the sun, being taken indoors at night. If a
good color is wanted, then in good weather they should be ex-
posed outside overnight to absorb the dew. The resulting color
will be a beautiful, golden yellow.

/72 cont./

439 much confusion at times. Later the Chinese were officially prohibited from entering Miao villages to trade, but certain places were designated for sitting up markets, to be used once every five days, six times a month. The best-known markets among the Miao are the Te-sheng-ying, Kan-tzu-p'ing, Ya-pao-chai, Ya-la-ying, and Hsin-chai (Illus. 40) of Feng-huang; the Ta-hsin-chai of Kan-ch'eng; and the Wei-ch'eng, Lung-t'an, and Ma-li-ch'ang of Yung-sui. The important articles of trade are salt, cloth, animals, /Illus. 39, p. 73/ /74/ /Illus. 40 appears here/ and grains. Formerly, in trade between the Chinese and the Miao four small bowls were equal to one sheng. For cloth one measure between two hands was considered four ch'ih. The price of cattle and horses are set by the number of fists, regardless of age. The method of measurement by fist is like this. They take a bamboo splint and wind it around the fore ribs of the cow to set its girth, and then they measure the bamboo splint with their fists. A water buffalo which measures 16 fists is big, and a common yellow cow which measures 13 fists is large. The operation is called "fisting a cow." In the case of horses age does come into consideration. They measure a horse from the ground to the saddle place by comparing it with a wooden rod. A 13-fist high one is big. A horse with few teeth but of many fists fetches a higher price, and the reverse fetches a lower price. This operation is called "comparing horses." (1) In recent

1. Miao Fang-peí Lan,
Vol. 8, "Feng-su K'ao."

[177] times, in the sale of rice, cloth, and other articles, they have adopted the Chinese standards of weight and measurement, but "fisting cows" and "comparing horses" are sometimes still done.

264 Food. — The Miao usually eat two meals a day, but in spring and summer they eat three meals. The staples are
262 maize, kaoliang, rice, sweet potatoes, and kidney beans.
252 There are two ways of eating maize: grinding it with water

[text continues on p. 106]

/74/



Illus. 40. Hsin-chai Market, Feng-huang.

252 into damp meal, pressing it against the edges of a pan, and baking it into a crust /pa-pa/; or grinding it into dry meal and cooking it with rice. There are two kinds of glutinous kaoliang, chan and no. The chan kaoliang is cooked mixed [273] with rice or made into pa-pa. It is also used to make wine. The no kaoliang is not produced in great quantity each year, and is largely used for making wine. There are also these two kinds of rice. There are few inundated rice fields in the Miao area, hence the output of rice is not large. It is largely sold to the Chinese, and the Miao themselves consume only a comparatively small quantity. Sweet potatoes are steamed, or shredded first and cooked with rice. Kidney beans are also cooked /75/ with rice.

262 Vegetables include greens /ch'ing ts'ai/, Chinese cabbage /pai ts'ai/, and carrots, turnips /lo-po/, etc. Wild vegetables include bracken, no-mi tsai, wild celery, and wild onions. Meat include beef, pork, chicken, and fish. The things the Miao eat have caused people to note their fondness for eating sour vegetables. We found that they have sour fish, beef, pork, pepper seeds, garlic, leeks, carrots, turnips, etc., greens, taro, Chinese cabbage, bean or pea

462 It has already been noted that men and
241 women worked together in such things as
the cleaning of stables and the carrying of
fertilizer, the transplanting and harvesting of
rice, and the transportation of goods to mar-
ket.

857 Children also had their duties to perform.
Older children took care of smaller ones, car-
rying them on their backs when they were
asleep or wanted to be carried, watching them
as they played, teaching them songs, and other-
wise amusing them. From the time when they
were just about able to toddle around they
imitated the actions of their elders and gradu-
ally began to do a larger and larger share of
the work. One girl of twelve was able to do
almost as well as women twice her age in field
work, but her loads of faggots were smaller.
Children did most of the watching of animals
while they grazed. They carried a lunch of
cold rice in a little square, covered basket and
stayed the whole day on the mountains or
along the dikes. Boys learned to work in
wood and bamboo by watching their elders.

443 Markets and Sources of Income. Markets
were held in the *hsien* cities and in market
villages. These were held every sixth day and
so planned that merchants might go from one
to the other of six markets in turn. In the
hsien cities there were also "rice" or "little"
markets held on every other day between the
large, or regular markets. Lung-li was six
miles from Yang-chia-sai, Kou-ch'ang in Kuei-
ting Hsien, whose market was held the next
day after each large Lung-li market, was
about a mile farther and by a more difficult
road. Most of the buying and selling from
Yang-chia-sai was done in Lung-li. Kou-ch'ang
was favored for certain local products such
as seed grain.

Like Kweiyang, the *hsien* city of Lung-li
was in an open plain, but a narrow one. The
space between the mountains was sufficient
for a walled town of one long street between
the east and west gates and one or two on
either side. There were fields outside the city
walls. Its normal population was between
three and four thousand, augmented during
the war by the coming of some "companies"
for the installation and repair of charcoal
burners in motor lorries and the distillation of
grain alcohol for fuel, an Army officers' train-

ing school, and the engineers' corps of the railway being built through the town from Kwangsi to Kweiyang. To it the people of the surrounding countryside, including at least three groups of Miao and the Chung-chia, went to market. It was also the seat of the *hsien* government and contained a middle school, postal and telegraph offices, and a co-operative bank, with all of which the non-Chinese, as well as the Chinese, had some dealings. A few of the more well-to-do families sent one of their boys to the middle school. Cases which could not be settled in the village or by the *lien pao* official, who was also a Chinese, were of necessity brought to the *hsien* court, as well as cases which involved both Miao and Chinese.

The market was held in an open space reserved for it just inside the east gate of the city. There were permanent sheds under which merchants who made the rounds of such markets displayed their stocks of cloth, notions, and articles manufactured elsewhere. Other sections of the grounds were reserved for eggs and poultry, sandal straw, farm implements, brown sugar cakes, fruits and vegetables, dishes and cooking utensils, pigs, tobacco, chillies, food stalls, articles of wood and bamboo, meat, firewood, grain, and the thin strips of sulfur-tipped wood used for carrying fire. The main market for wood was just outside the city gate.

People within a radius of perhaps ten miles and including Chinese, Chung-chia, and three, sometimes four, groups of Miao, attended this market to buy and sell. One group of Miao came from the mountains twenty-four miles to the south with charcoal. Each group had a distinctive costume worn by the women. That of Chung-chia women consisted of long, narrow trousers with a woven band of color at the ankles, a knee-length blouse in old Chinese style, a straight apron attached to the collar of the blouse with a silver chain and tied with embroidered strings in the back, and a tight skull cap. The women of one group of Miao wore dark blue trousers to below the knee, a skirt of many pleats of dark blue, bordered with a wide band of white, a blue blouse worn surplice and having a large sailor collar. Their legs were wound in many long strips of blue cloth. About the waist

[41a]

they wore a long, woven belt of straw and over the blouse an overpiece of straw. Their abundant hair was made into a large knot in the back. Around it and the head they wound a dark blue cloth turban. These were the charcoal burners. The women of another group who called themselves Lao Hei Miao wore long trousers, two aprons similar to those of the Cowrie Shell Miao women, but with no embroidering on the front one, a blouse worn surplice, an overpiece of the same type as that of the Cowrie Shell Miao women, but with much coarser stitches, no color, and no cowries, and a turban of a length of blue cloth wound around the head. 443 291

Kou-ch'ang and Hsin-ch'ang, the market village a little over a mile from Yang-niu-t's'un, were typical market villages with the one main street widening out in the center to form a square. The main shops of the village lined the sides of this square. On market days itinerant merchants set up their stalls under awnings and local people and tribesmen spread their produce on mats on the ground.

The Cowrie Shell Miao took to market grain (rice, wheat, glutinous rice, millet), wood in various forms (planks, bamboo poles, firewood, poles, brushwood), fresh vegetables from gardens and fields, bamboo shoots, water chestnuts, sunflower seeds, nuts, rape seed, dried peas and beans, eggs, poultry, pigs and pork, grass raincoats, straw for sandals, and chaff. In the markets they bought cloth, thread—cotton and silk—salt, sugar, and such things as tobacco, red chillies, and fat pork for rendering out lard if their own supply had run low. The Chung-chia in the vicinity made wide white cloth, dried bean curd cakes, and straw sandals. The local Chinese (i.e., from Ting-shui-pa) sold straw sandals, tea, and hemp. The Cowrie Shell Miao made hemp cloth only for special uses of their own and straw sandals only for their own use. They had no extra hemp to sell, but did take to market sheaves of glutinous rice straw. 443 439

There were no shops whatever in the village. Now and then a peddler of crockery, vegetable oil, charcoal, or notions came through the village. The transaction then was usually one of barter, the women paying in rice and eggs. At other times Chinese money and measurements were used. The silver orna-

443 ments worn by the women were bought of a
439 Chinese silversmith in a certain village and
had to be paid for in silver dollars. Beads and
embroidered strips were also bought of the
Chinese.

428 Inheritance. The family was the social
unit. Descent was through males and the
oldest living male was the head of the family.
Non-personal property belonged to the family
as a whole and even clothing and ornaments
might be passed around, especially when one
or more represented the family on some social
occasion. Then, in order to do honor to the
family and to their hosts, they made a display
of the family wealth. A woman owned the

[42a]

AMONG THE TRIBES

361 These villages are sometimes surrounded by a wall, and sometimes by a stockade of plaited bamboos, but most of them have no sort of protection. On market-days, which are held generally once in six days, the market-places are crowded by the men and women of different tribes, which, by reason of the varied and picturesque costumes of the women, present an animated and interesting spectacle. These markets or fairs are mostly held in the towns and villages, but some of them are held in out-of-the-way places where no houses are to be seen. Here the people sell their live-stock and farm produce, and buy such necessities as they cannot produce or make for themselves. At some of the markets we have visited, the tribes-people outnumber the Chinese by ten to one, but in some places it is the other way about.

563 The non-Chinese of Kweichow are the *Lao* or *Keh-lao*, the *Miao-chia*, the *Chung-chia*, and the *I-chia*. And here let us explain for the reader who does not understand Chinese, that the word *chia*, so often occurring in the names of various tribes, means "family" or "tribe."

563 Thus *Miao-chia* means the "Miao tribe" or
101 "tribes." We have heard people speak, and have met writers, who mention the Miao as *Miao tsi*. That is a Chinese contemptuous way

LANGUAGES AND CUSTOMS

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schools, squeezed the Miao unmercifully. The District or County magistrate, whose Yamen was within the city, reasoned with them and persuaded them to go away. They returned to their homes, and later on the affair was settled by the nominal punishment of some of the Miao and a more just collection of the education rate. 579
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Of all the Miao in Kweichow, the Heh or Black Miao are the most intelligent and the most self-reliant. Most of them own the land they cultivate, many of them are well-to-do, and in many respects they seem nearly equal, if not quite equal, to the Chinese peasantry around them. We have observed, however, that the artisans among them are neither so skilful nor so trustworthy as those among the Chinese. The Heh Miao not only bring their cattle and produce to market, but many of them engage in trade and open stalls on the market-place. Some of them buy pigs, rice, and other local products, and carry them for sale in their own boats to Hungkiang in Hunan. On the river that flows from Kai-li to Kienyang Hun, fifteen miles above Hungkiang, all the boatmen appear to be Miao. Elsewhere, however, the Miao seem to be poorer and inferior to the Chinese and Chung-chia. In Weining 463
[443]
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[9 cont.]

517 purpose of these festivities is to celebrate in advance a rich harvest, and therefore the participants are numerous, especially the young men and women, who go there in new and pretty clothes with the object of finding a mate. As to moon dance, sitting in the moon, singing or chasing the moon, these are occasions specially designed for love-making by the young.

[533] Both men and women are good singers, and they sing to drown out the sorrows in their chest, as well as to effect a lover's union. Anyone who fails to sing at marriage and funeral ceremonies will surely be disgraced. Singing, in short, is a necessary accomplishment. Within a short distance from the village there

● [443] is a level ground for the market fair held once in every six days; this is the center of trade for the Miao-I. On such occasions people gather together at the fair, bustling, loitering and looking around, their heart full of joy and fun. It gives them a respite from their routine toil. Aside from this they are fond of music.

[534] Their musical instruments include the liu-sheng, wu-sheng [five tube bamboo wind instrument, flutes, harmonicas, so-na [a clarinet type wind instrument], brass drums, and p'i-pa [lute]. The liu-sheng is the most common instrument; it is made of bamboo with a gradation of notes resembling that of a military band. Its tune is like the plaintive call of a bird but with a variation of notes. The music accompanies simple dance steps, out of which they derive much pleasure and satisfaction.

4. Ceremonies and Customs

584 1) Marriage. The various Miao-I ethnic groups in Kweichow are rather complicated, but their marriage customs, though varying to a certain extent, are generally the same among different tribes. Marriages are either arranged by parents or the parties themselves, but mostly follow the will of the former and take the advice of the
 591 go-between. To negotiate marriage [10] they first discuss gifts and dowries. After marriage the bride goes back to her parents until she is about to give birth to a son. She is then confined to her husband's house. In ancient times, this custom was first

[14 cont.]

241 mountain terrain with poor soil, in which they can grow only corn, buckwheat and mixed grains. They also rear cattle, [231] horses, pigs, and principally sheep. At Wei-ning and Ta-ting, where the territory is highly mountainous, the climate is cold, and the population is thin; it is unfit for raising crops but best fit for grazing. In the southeast the Miao-I areas are comparatively better and suitable for rice cultivation. Besides [283] agriculture they are also engaged in simple handicraft industries, [286] such as home spinning and weaving. The commercial centers 443 of the Miao-I in all areas are the village fairs held during the day for the bartering of goods. The fairs are located like a network in some convenient spots in the cities, on a vacant lot, or on the slope of a hill. They are named after certain cyclic animals such as chicken, dog, cow and so on. At the time of the fair men and women who come from all places number from several hundred to several thousand. At the fair everyday articles of household use are displayed in rows of adjoining straw sheds. A fair is a scene of activity and gaiety. The villages in 778 which the Miao-I live are often endowed with rich resources, but 314 their belief in the earth as the dwelling place of the dragon spirit 316 forbids them to exploit its wealth, such as felling the trees for 784 timber and digging the mines for minerals. Hence their occupations are limited and their culture is backward.

6. Conclusion

000 Having learned from the foregoing the actual conditions of the Miao-I societies in Kweichow, we can realize their precarious situation. Today, enemy hoofs have ravaged half of the country, while the Miao-I areas have risen in importance with the din of guns in our war of resistance. We cannot afford any longer to allow the Miao-I people, who are owners of their lands, to muddle through life in their primitive way of living. It is hoped that the government administration and leaders of the society will begin to pay attention to the Miao-I communities,

[132 cont.]

- 443 Even today they do not have a single market fair within the area and this shows how circumscribed is the sphere of their economic activity. Their only means of livelihood is agriculture. Almost
243 all the fields are terraced according to natural topography, rising from the bottom of the slope to the top in several hundred layers. The shape of the field is long and narrow, producing rice, wheat, corn and barley. These terraced fields are not fertile
[242] and the Sheng Miao do not know how to apply fertilizer. Further-
[132] more, the temperature in the whole area is very low, and a plentiful harvest is not possible. The proverb says that "when the soil is barren, the people must be poor." Although the
511 Sheng Miao toil all year round in the hard struggle for survival, they can only eke out a bare existence. Being in direct contact with them, the writer could watch at close quarters their extremely miserable conditions, which are pitiable indeed. Because of their ignorance they do not know how to save or to improve the method of production. In case of famine they cannot escape starvation, [133] which is the most important reason for the decrease in their population.

105 In our study of the Miao culture we find it varies with different ethnic units and localities, each having its peculiar traits. The distinguishing features of the Sheng Miao, who differ a great deal from the other tribes, are as follows:

1. Ignorant and straightforward, they are easily duped. They are ready to proclaim themselves "kings" and to create disturbances.

2. The men are black in complexion, red-eyed, dishevelled, and tall and big in stature.

3. Up to this day not a single one of them can talk fluent Chinese.

4. There are peculiar styles of costumes for men and women.

5. Their staple food is glutinous rice, supplemented by raw meat, raw blood, bees, locusts, centipedes, earthworms, tree worms, sand worms, water worms, mountain rats and lizards.

6. The women are fond of smoking leaf tobacco.

[198 cont.]

535 go-between to arrange the match. Therefore, young men and
 527 women everywhere try to make as many new clothes as possible
 584 to be worn on this occasion. The dancers sometimes change
 their clothes a few times a day. In short, the custom of the
 flower dance has prevailed for a long time. Some dance with
 the hope of acquiring children while others, among the illusive
 shadows and to the tune of scintillating music, look secretly but
 intently for his or her future mate. For the unmarried men and
 women the purpose of the flower dance is to seek a partner in
 life.

535 (II) The Market Dance. The market dance is also an im-
 527 portant annual event with the Hua Miao and the Ch'ing Miao in
 443 this area. The dance is similar to the flower dance, except that
 it does not require a flower tree and that it has no fixed date
 and place. It is held generally after the transplantation of
 young rice-plants in the fourth or fifth month, or after the
 ripening of the crop in the seventh or eighth month. It is held
 [202] at the market fair, but the announcement is made at a previous
 fair by the host (or promoter, who is generally a Chinese) with
 two men, one beating a gong, and the other balancing a bamboo
 pole on his shoulder, on which is tied a belt with flower designs.
 This belt is presented as a souvenir by the girl to the boy when
 they talk love at the dance. When the two men circle around
 the fair once the crowd would know that the next one would be a
 market dance. On that occasion bands of men and women from
 all parts would come with new clothes as for the flower dance,
 men playing so-na and lu-sheng, and talking all the way. Ar-
 riving at the fair they would perch on the high mounds or stay in
 the low open ground outside the market place, playing musical
 instruments and singing songs. Young men and women take this
 opportunity to meet new friends or [199] renew old acquaintances.
 [243] The old people believe that the market dance in the fourth month,
 when the buckwheat and other grains flower, can encourage the
 yielding of more crops, and the market dance in the seventh
 month can bring about firmer and larger seeds. The market dance
 is known proverbially as the "grain dance," a name which clearly
 reveals its superstitious origin.

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[231]
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[162]



103. "Peu-Méo" Women.



105. "Peu-Méo" Women.

[443]

[285]
[415]



107. "Méo" Market.



419. "Hoa-Méo" Woman.
(Pakha)

/424 cont. /

437 There are no articles that can only be bought with money
 439 or with a specific barter commodity. If a person does not have
 any /425/ silver, he is free to give opium, game, or field produce
 in payment instead, just as he may buy silver, that is, coins,
 by means of such articles (see the chapter, "Law and the Ad-
 ministration of Justice," the section, "Property Law").

439 The Meau do not hold any markets of their own in northern
 443 Thailand and do not visit, in contrast to the Meau settled in
 184 Indochina, the markets of the Lao and Schan /Shan/ living in the
 valleys. Occasionally, to be sure, Lao traders appear among
 the Meau with their principal article of trade, salt, but usually
 the Meau undertake the journey in order to acquire the precious
 product from a Lao in the valley below or occasionally visit the
 Yau /Yao/ villages in order to buy silver ornaments, since the
 Yau enjoy a certain reputation as skilled silversmiths.

184 As a result of closer contact with the Chinese and
 439 Annamese, trade seems to be more highly developed among
 the Meau in Indochina. Concerning this, Lajonquière (1)

114

1. II, p. 311.

writes: "They produce almost everything that is needed for their
 subsistence, but without getting any other advantage from it."
 Abadie (2), too, confirms this statement. Lajonquière con-

2. Page 161.

273 tinues: "Nevertheless, a few distill alcohol from maize and
 325 sago for the valley dwellers. Others produce spades and plow-
 326 shares from the raw iron that they buy in the markets, and
 323 finally others make pottery. The manufacture of guns, which
 was formerly current among them, is gradually disappearing
 through the ease of importation."